

A
SERMON

Preached in Christ-Church

in OXFORD, the 12. day
of May 1622.

By CHRISTOPHER WHITE,
Batchelour of Diuinity, and Student
of CHRIST-CHVRCH.



L O N D O N,

Printed by BONHAM NORTON
and IOHN BILL Printers to
the Kings most Excellent
Maiestie. 1622.

Handy



Roman. 13. vers. 1.

*Let euery soule bee subiect to the
higher powers : for there is no
power but of God.*

INvaine doe Christian Prin-
ces beare the Sword if their
subiects conscience may
question their power. They
which beginne it in the
cause of Religion, may as well goe on,
and doubt of all. And therefore as Prin-
ces are iustly zealous in restraining the
outward man, the Priests should bee as
forward in informing the conscience.
You know the occasion of such a medi-
tation, and this hath put mee againe so

soone vpon you and a new Text, standing engaged for many, which I must desire you to hearken to, as Gods message, pleading for the right of Kings by his Apostle, Rom 13. v 1. *Let every soule be subiect to the higher powers, &c.*

Wherein are th-let two parts: 1. a Proposition deliuered by way of command, expressing a duty enioyned, *Let every soule be subiect &c.*

Wherein are three things, { 1. *Quis*, Who it is that is to per-
torme it. *Every soule.*
2. *Quid*, What it is, *Be subiect.*
3. *Cui*, To whom, *The higher po-
wers.*

2. a Reason for confirmation of it, as if this cause were grounded, not onely on bare authority, but inforced by infallible reason, *For there is no power but of God.*

I shall begin with the persons; and first with those to whom this duty is due; *the higher powers, &c.*

We haue iust cause to examine this stile, and confine it strictly to its subiect; lest vsurpers taking aduantage of the loose-
nesse

nesse secretly vndermine the bulwarke, which we hope for, and may heere build vp. For some are ready to thrust in, and shrowd vnder this Title, Bishops and all Spirituall Gouvernours; others, who mainly oppose that, labour to make all temporall Gouvernours equall sharers; both which are repugnant to the Apostles meaning, and both equally dangerous. Let spirituall power be heere supposed, and (if they be not subiect) yet shall temporall Princes haue no command ouer the Clergie. Let all temporall partake in it, and euery inferiour Magistrate shall contest with his King. For, for their safegard (according to them) as well as the Princes, is this precept of the Apostle, *Let euery soule be subiect to the higher powers.* And heere is no subiection, but command allotted them. For *powers*, say they, extends its selfe to the spirituall power, and *higher*, in the others sence, lookes onely on the people; and therefore agreeable to inferiour Magistrates, who in respect of the people are *superiores, superexcellentes*, exceeding

all others in ciuill power. For that, which we render *Higher*, they translate, *superexcellentes*, hoping thereby to escape the obscurity and danger of the vulgar translation, which answers our English. That is *Bezæes* censure on the vulgar Latine, (which saith, *Potestatibus sublimioribus subdita sit*) and redounds to our English; wherein he hath his followers. The difference at first seemes onely verball, but when we heare them from hence suspect a dangerous sence; we are to stand vpon our guard, and presume of a reall dissension. Giue them leaue to change the word [*sublimioribus*] into *superexcellētibus*, and they thinke they haue sufficient warrant, in stead of absolute Lords and Princes, to put in Bailiffes and Constables. It must bee meant of all Magistrates, that haue power ouer other men, or else it is *Periculosa interpretatio*. And wherin stands the danger? Because they shall bee denied to deriue their power from God? That would not follow; because others are here sayd to bee of God, they being not named.

named. Put the case they were denyed it, and had their power allotted them onely from Kings, and not immediatly from God, as Kings deriue theirs. Indeepe this is that, which is much feared by them, who secretly labour to curbe Kings; as shall appeare anon. But is this lesse then the Apostle giues them? *S. Peter* makes a different fountaine of power. *Submit your selues to euery ordinance of man for the Lords sake: whether it be to the king as Supream; or vnto Gouvernours, as vnto them, that are sent by him: 1. Pet. 2. 13, 14.* Gouvernours, who haue a King, may not thinke they stand at the well-head with him; but haue their power deriued from him. By him are they sent, and from him haue they their authoritie, and yet it is from God too, being a branch of the Kings power, which is immediatly from God. It is not then a dangerous opinion, but the safest trueth which they would auoide.

But we must not frame fancies, and then fit the Scripture to them by translation. Indeed should I lay this to their charge, I
should

should wrong them: for whilst they were quarrelling with the word, that was the occasion of daunger, rather then they would erre from the originall, they placed in another alike dangerous. For what aduantage haue they by *Superexcellentibus*? it is not in the comparatiue degree, as was the other. But hath it not a comparatiue sense? Yes as great, or greater: Such as our English, *more excellent, or more eminent* doth not reach; which *Pareus* at length confesseth, saying, *Præcipue tamen* ^{as vñpizom}, the Apostle especially aimes at the Supream power; so the true meaning of the word importes: for it is that, which amongst many is still higher then them all, and therefore *Supream*, which our latter English Translation obserues in the place before cited out of Saint *Peter*, *Submit your selues to the King*, ^{as vñpizom}, *as Supream*. They are then ^{as vñpizom}, *Supream* powers only, to whom this obedience is due, and to all such, whether in *Monarchie, Aristocratie, Democratie*, or other forme of gouernement.

This we haue further warrant for from

our

1. Pet. 2. 13.

our Apostles discourse: for that we may haue yet another Plea against *inferiour Magistrates*; and shew also at last against the Papists claime, that no *Spiritual Power* hath place here, these higher powers are such, as to whom *the sword of iustice is im-* Rom. 13. 4
mediatly committed, at the fourth verse. He that is one of these powers, *beareth not the sword in vaine*: for *hee is the Minister of God*, a reuenger to execute *wrath vpon him that doth euill*, and vnto whom *Tribute* belongeth, at the sixth verse: *for this cause also you pay Tribute*. Both which are the infallible markes of *Supream ciuill power*, being parts of the *Rights of Maiestie*. Yee haue then the persons, to whom *subiection* is due. Let vs now see, *Quis*, who it is that is to performe it, whom wee find expressed by *Omnis anima*, *Euery soule*.

PART. II.

Quis? Euery soule.

THAT here the soule is vsed *Synechdochicè*, the part for the whole man (as oftentimes in Scripture) I presume needs no confirmation;

B

firmation;

firmation : But yet there may be some speciall cause, why he nameth the soule , not the body : which *Gorran* will haue, *Quia debet esse voluntaria subiectio*, as if he were not properly subiect, whose body was fitted to the Superiours command; and the will, which is from the soule , ioynes not with it. And *Caietane*, *ut non solum corpus*, to the end that Subiects shuld by the way vnderstand, that not only their bodie and goods, but *ipsa anima*, their very soule also should be subiect to their Princes command; and as *Omnis homo*, euery man; so *Totum hominis*, or *Totus homo*, should concurre to make a perfect obedience; for so our Apostle afterward more plainly : Wherefore, *ye must be subiect not onely for wrath, but also for conscience sake.*

Verse 5.

The maine thing wee are to enquire for here, is to know who these are, to whom this command extends it selfe, and whether as in the note; so in the Apostles meaning, there is an absolute vniuersalitie; so that no kinde of men, and no man is exempted; and it is worth our enquiry, since there

there are not wanting who would wrest themselves out of this number.

The Anabaptists at first would haue pleaded exemption from Princes, but finding by their wofull experience, that they could neuer prooue it whilest *Powers* remained, haue changed their Proposition, and in stead of putting themselves out of *Omnis anima*, labour to ruine *Potestates*, not deeming them fit for Christians. These haue confessed their errour, and saue vs a labour.

But the Clergie of *Rome*, aiming at the same priuiledge, & managing their purposes more craftily, haue wrested it frō some Princes, which they haue now so successfully improued, that against Kings, by violent practise of it, and against all disputers, by argument they challenge it as their proper inheritance; & maintain that the Pope cannot, if he would, submit himselfe to any ciuill *Power*: But were the sword as able to pleade Kings causes in the field, as Diuines pens in the Schooles, their Crownes would not so often totter on their heads,

Suarez def
Cath. fid.
lib. 4. cap. 7

nor their liues be exposed to such rebellious out-lawes.

That our Apostle intended this Precept to the Clergie as well as to the Laitie, if the words themselves cannot perswade, heare the Ancients exposition of them. *S. Chrysostome* saith, *Let every soule bee subiect, yea, though he be an Apostle, yea, though hee be an Euangelist, or a Prophet, or whosoener.* Theodoret; *Whether hee be Priest Bishop, or Monke; So Theoph.* So *OEcumenius.* And *Bernard ad Archiepiscopum Senonensem*, vrging this verse of *S. Paul* expounds it, *Si omnis, & vestra,* If every soule be subiect, then yours. *Quis vos exceptit ab vniuersitate?* Who hath exempted you from this vniuersalitie? yea, and leaues a brande on all his successeurs, that shall attempt to perswade any Clerke to such a freedome, *Si quis tentat excipere, conatur decipere.*

Bern. Epist.
42.

Were these silent, the circumstances attending this Epistle would discover it. The occasion, it seemes, of this strict command was the heathens ialousie of Christian

stian subiection, and the infection, which the Apostle feared, might haue seised on these new Christians, from that common opinion of the Iewes, who were about this time altogether impatient of any gouernement, but what they then expected from their Messias. For suppressing of the like conceit, and clearing of the Christians, he addes this precept to the Epistle directed to all the Saints at *Rome*, and therefore the Clergie; yea, Saint *Peter* too, (if hee were then in *Rome*,) else had he not satisfied, but encreased the Heathens suspicion.

Againe, this may be confirmed by the doctrine and practise of those times. Our Sauour takes order, *that Tribute be paid for* Mat. 17. 27 *himselfe*; and *Peter*: giues direction to the Priests spies to giue vnto *Cesar* the things Luk. 20. 25 that were *Cesars*. Saint *Paul* appeals to *Cesar* for iudgement. And if wee looke backward into the olde Testament, wee may finde the same subiection in Priests and Leuites, and the like power in temporall Superiours. *Judas Maccabeus* appointeth the Priest to *Sanctifie the Temple*, after 4th.

2. Chron.
34.
1b. Ca. 24. 6.
1. King. 2
26.
1. Chro. 15
11.

Est. in rom.
1. 1.

Antiochus his profaning of it. The like did *Iosiah*. *Iosab* reprehendeth *Ieboiada* the high Priest for neglecting it. *Salomon* deposeth *Abiathar* the high Priest for offending against him. *David* giues order to the Priests and Leuites for the seruice of God. *Aaron* is subiect to *Moses*. But we may spare our labour for these arguments, since some of them are content to acknowledge the force of them, and graunt what wee haue prooued. For so *Estius* to the practise of the Apostles, *Non est consequens*, it followes not, if *Peter* and *Paul* were then subiect to temporall powers, that therefore Bishops and Priests should be now. Why so? *Placuit Principibus Christianis*: Because Exemption hath since beene graunted by Christian Princes. What? By the *Supreme Power* of euery dominion? If not, then are they not exempt from all. If so, it is but onely on fauour, and not of due; so that they are still subiect, when any Prince shall claime it: Nay, they are necessarily subiect in the maine point of subiection, (if not in other circumstances) because an absolute free-

freedome is a detraction from supremacy, which no person can dispose.

Wherefore we may conclude, that people, and Priest, and euery person amongst them is included *in omnis anima*, and therefore must attend the charge that is giuen, *Subdita sit*, Let it be subiect.

PART III.

The Duty : Let it be Subiect.

OF *the duty of subiection*, as *S. Chrysostome*. He saith not simply, let it honour the powers, or be obedient, but let it bee *subiect*; which includes all parts of duty, which a subiect owes vnto his King; for the accomplishing of which, no outward act of reuerence, or seruice must bee wanting: and though this may satisfie the Kings command; yet doeth not this discharge thee of thy duty, which can neuer bee true, till the heart answer the gesture of the body. Diuine precepts seaze not on the body onely, but the soule. If thou wilt

wilt not then withdrawe thy selfe from this subiection, thou must adde these fowre conditions to thy externall obedience. There must be in thee 1. *Promptitudo voluntatis interior*, a free, voluntary, and cheerefull assent of minde. 2. *Sincerus amor*, perfect loue and affection towards his person. 3. *Filialis timor*, an awfull respect of his power ouer thee, and a filiall feare of offending him. 4. *Fidelitas*, a faithfull heart towards him, whereby thou art constant in all bonds of duty to him, and ielous of all iniuries by others intended against him. This is the qualification of the subiection heere mentioned, and when thus qualified, it is not arbitrary, left to thee, to performe when, and where thou pleasest. For Saint *Paul* proposeth it not by way of aduice, or direction; but *imperatiue*, by way of command; hauing, besides his apostolicall authority, the same precept, giuen by other his fellow-Apostles; by Christ himselfe, and the foundation of all commands, the *Law*, which was giuen by God himselfe; first in generall termes,

Honour

1. Pet. 2. 13

Matt. 22. 21

Honour thy father and thy mother; and afterward enlarged, *That man that will doe presumptuously, nor hearken vnto the Priest, or vnto the Iudge, that man shall die.* But doth this command vrge at all times, and on all occasions? What if the Prince be wicked, idolatrous? The vices of the man abridge not his power, and therefore not the Apostles command. If this might haue beene a sufficient plea against obedience, *S. Paul* might haue spared this precept, since *Nero* was the power, to whom these Romans were subiect. Or (to omit all other cases that may be made) what if his command be contrary to religion? yea an army bee rayfed for the extirpation of true religion? This is the true touchstone of subiection; and heere (if euer) may a subiect renounce all obedience to his King. For now is there power against power, man against God, and the subiect of both left to follow either man, or God. This is a wonderfull trait, from which whilest some labour to escape by the shipwracke of their faith, they turne traitors

Exod. 20.

Deut. 17.12

to God : others by taking the sword in hand, though but to defend, become rebels to their King: That is their stile.

Whether God be to be obeyed rather then man, should need no prooffe amongst any that confesse a God: and therefore when a Christian heares the commaund of a Prince pressing him to what God hath expressly forbidden, Nature prompts him his answer, *I must obey God*; and this hath the Apostles practise ratified, who counted this their safe warrant for not yeelding to the High Priests iniunctions, *Obedire oportet Deo magis quam hominibus*, we ought

August. de
verbis Do-
mini, ser. 6.

to obey God rather then man, rather indeed in respect of the danger that attends in the disobeying of either; for, *Hi carcerem* (as S. Augustine) *Ille gehennam minatur*, these threaten imprisonment onely, God hell fire, They a temporall, He an eternall death. There is no shifting then of Gods command, without the penaltie of eternall death, and therefore he must be obeyed euen against the King. That's my resolution in the first case.

But

But what if the King presse by violence to draw thee from that obedience, wilt thou maintaine it by violence?

Wee haue indeed the Iesuites instructions for it, yea, and the Popes encouragement to it: I spare the quotations because there comes not a Booke of theirs, wherein (if occasion be giuen) they forbear to expresse it, or compendiously to refer you to some: see *Hospin.* and *Anticotton.* Comoz letter to Parry.

A doctrine of which, when the Society is challenged for, they are ashamed, and labour to cleere themselves against their written testimonies, as appears in *Anticotton.*

And yet (I can not, but with grieve speak it) we finde euen in some Reformed Bookes the Iesuites penne. Their names deserue to bee branded that broach such positions: weigh those of *Pareus.*

Bishops and Pastors may and ought to resist their vniust Magistrates, not with the sword but the word of God, reproouing their notorious impiety, and iniustice, and reducing them to their office,

Par. in Rem.
13. dub. 4.

1. Concl.

Pareus his false doctrines and wicked positions concerning Higher powers.

according to the word of God, and the Law, and deliuering them, if stubborne, to Satan.

Replie. That Priests should tell Princes their faults, we grant; but when they can vse discretion, fitting to grand a businesse; when they desire to ~~infringe~~ ^{infringe} into them by their owne teares, not enforce vpon ^{eg. c. 23. n. 10.} them Gods command. Spirituall force is the mother of all other, but not farther to bee insilted vpon by mee at this time, because our occasion was from what followeth.

2. *Concl.* *Subditi non priuati, sed in Magistratu inferiori constituti &c.* Subiects, such as are inferiour Magistrates, may by armes defend themselves lawfully, the Commonweale, and true Religion against the superior Magistrates.

Replie. These superior Magistrates are such, we may presume, in whom the supreme power resides; and then you may see how directly it thwarts the Apostles rule. For those other Magistrates are subiects.

3. *Concl.* It is not lawfull for subiects, which are mecerely priuate men, to take armes without

out a lawfull calling, neither to invade a tyrant before danger, nor to defend themselves against them in danger, nor to revenge themselves after danger, if they may be defended by the ordinary power.

If then they faile of this condition, there is a time when they may right themselves: we shall not need to collect it; he addes it in the following conclusion. *Replie.*

If a tyrant presse on his subiects, as if he were *latro* and *stuprator*, and they can not escape by flight, or any other ordinary meanes, it is lawfull for to defend themselves and theirs, as against a priuate extortioner. *4. Concl.*

How far short these conclusions come of the Iesuites positions, I referre to your trial by comparing them. And yet is not he the only man that maintaineth the? *Buchanan*, and the fayned *Iunius Brutus* are infamous for this doctrine. I could name others But this may suffice, that there is scarce any of them, who are eager for the Presbyterie, and are fit instructours in this point for subiects of a free Monarch; and there-

fore no maruell if our eares bee tainted with such doctrine.

That which I conceiue in this case for truth is, that no subiects may vpon any occasion take armes or vse any violence against the supreame power, no not in defence of religion.

Whosoever resisteth the power, resisteth the ordinance of God, sayth S. Paul, in the 2. verse. Rom. 13. 2 Which place may well serue to confirme Princes *power* ouer their subiects in this case; for this rule was giuen to them, who suffered vnder a Tyrant, and that for religion. It is a vaine and idle exception, which *Pareus* takes at this, & Some arguments drawn from the power of Maiesty, saying, such places are bent against *private* men, who vsurpe such power ouer superiours; for euery Common-wealth consists but of two sorts in the generall, Prince and People, superiours and subiects: those who partake not of the Supremacy (as in an Oligarchie) are private men: if (where the power is deuided) one take the sword against the other, this is as hee is a part of the supreame power.

Other

Other arguments that may bee drawne
à *parte potestatum*, I forbear, because they
haue all their strength from the Apostles
reason, and till that be weighed, we cannot
auoide their shifts.

If we reflect vpon subiects, we shall find
that their hands are tied by precepts, which
lay hold on them, as they take on the to be
zealous Christians. Christs, *Pray for them* Mat. 5. 44
that persecute you: and the Apostles, *Recom-* Rom. 12.
pence to no man euill for euill; are not such pri- 17.
uate vertues, but that they pertaine to euery
man; yea, it is the onley badge of their true
subiectiō vnto Christ, if for his Names sake
they practise them. And therefore *Tertullian*
in stead of abetting such zealous reuenge,
fights with a prohibition, *Absit vt igne hu-* Tertul.
mano vindicetur secta diuina; at̄ doleat pati, in- Apol. c. 37.
quo probatur: and in the combate gaines the Ad Scap.
victory, by the persecutors cruelty, & pro-
claimeth it, *Crudelitas vestra, est gloria nostra.*

But since precepts are made so liable to
distinctions; and, when capable of seue-
rall expositions, each may be maintained;
let vs read the exposition of them in the
practise

practise of them, that gaue and receiued
 them. Did our Sauour or his Apostles
 euer withstand the rage of the persecuting
 Iewes? Doe wee reade of any one vp-
 roare, or resistance made by the Primi-
 tiue Christians in those barbarous out-
 rages, practised on them by Hea-
 then, Idolatrous Tyrants? No, but
 in stead of alarums for defence, they
 reioyced, when apprehended, and tri-
 umph'd in their torments; hauing yet
 their hearts alwayes as ready to with and
 pray for the happie state of their Empe-
 rours, as their bodies readie to suffer
 their violence. I might prooue it from age
 to age, for many hundreds of yeeres after
 Christ: but that I can but touch, not dis-
 cusse this question, and leaue it to your
 owne reading, and further scanning. The
 force of this argument is confessed by our
 opposites, who thinke to relieue them-
 selues by imputing their not resisting to
 their weakenes, not vnwillignes to resist.
 Rash vncharitable Iudges of such holy
 Saints. Did they proclaime one thing to
 the

the world, and belie the thoughts of their hearts? Hearc their vnanimous consent in *Tertullian*; *Apud nostram disciplinam occidi magis licet, quam occidere*; It is our profession, rather to die then kill. Such precepts, and the rules of obedience kept out al thoughts of rebellion against their Prince; and hence in their name *Tertullian* contends with his heathen Persecutors for a greater share in *Cæsar*, in whose name they were executed; *Noster est magis Cæsar*; He is rather Apol.c.33
ours, then your Emperour, being appointed by our God. And where as they pretend want of force in Christians, they ob- Soc.hist.
serue not, that at *Iulians* death, his whole ar- lib.3.9.
mie cryed out to *Iouianus*, We are all Christians. In *Dioclesians* time, *Omnes ferè mortales*, The whole world almost, leauing their Idolatrous Sacrifices, ioyned themselves with the Christian Congregations. *Tertullian* pleads against the same obiection; would wee deale with you as enemies, *Deesset nobis vis numerorum, & copiarum?* could we want forces? We Christians haue filled all places of your Empire, your Ci-
D ties,

ties, Ilands, Castles, all but your Temples.
 Yea goe higher yet, and behold the Church
 in her cradle, arm'd with force able to op-
 pose the world, the Apostles power of mi-
 racles, Christs legions of Angels, ready to
 bee employed at his command. Or had
 they failed of these mearies, they thought
 of as easie a tricke as the Iesuites, to punish
 their enemies, when *Tertullian* professeth,
 that one night, by the helpe of a few tor-
 ches, might haue afforded them a large re-
 uenge. Behold now the power of these
 Primitiue Christians, and yet weltring in
 their own blood for their Christianitie:
 With them, to right themselues vpon their
 persecutors, or to oppose them, is rebelli-
 on, and malice. Then was it the strongest
 parts Plea; *Laos vltio diuina defendit* (as
 Cyprian) *revenge* Diuine ~~refuge~~ protects vs. But
 now, Our owne arme shall strengthen vs.
 It is a glorious plea with flesh and blood,
 to fight the Lords battell, and to prouide
 that the true Religion be not rooted out:
 and (for ought I find) their best argument;
 for all the rest hang on the disposing of Su-

preme

Tract. con.

Demet. pa.

224
 It is a glorious
 to fight the Lords
 battell, and to
 prouide that the
 true Religion be
 not rooted out:
 and (for ought I
 find) their best
 argument;
 for all the rest
 hang on the
 disposing of Su-

preme Power, (which by the Apostles reason are all vndermined) or on the example of some, whose commission is confessed to be extraordinary, and from God. But let them heare whether we may not take vp Saint *Hilaries* complaint; *Misereri licet nostra aetatis laborem, & presentium temporum stultas opiniones, quibus patrocinari Deo humana creduntur, & ad tuendam Christi Ecclesiam ambitione seculari laboratur;* Wee may iustly pitie the vaine labour and foolish conceits of these times, wherein mans endeavours are accounted Gods aid, and Christs Church thought to be maintained by the worlds policie, ambition or greatnesse.

For the Apostles receiue a sharpe checke Luke 9. 54 that would haue fire come downe from ^{55.} heauen, to consume the rude Samaritans; and the sword that was drawne in Christs defence is commanded to bee put vp into his place, not without the heauie sentence: *All that take the sword, shall perish by the sword.* Mat. 26. 51 Whence *Tertullian*, *Gladium nec Dominica defensionis necessarium reddidit.* The sword was not lawfull in a priuate mans hands; no,

Hil. con.

Auxent.

Tertul. de

Cor. Mil

not for Christs sake. The weapons which
 2. Cor. 10-4 the true Church vsesh in her battels, are
 spirituall: and the walles of Iericho are
 not to be battered, but with the Priests
 trumpets.

*Bellarmin. de Eccl.
 lib. 4. c. 6.*

Protestants should remember how they
 withstand the Papists notes of the Church
 when they require it to be visible, of large
 extent, and glorious in the eie of the world.
 And Papists should acknowledge what
Bellarmino professeth, *Duravit hucusque &c.*
 The Church hath lasted to this day in de-
 spite of her enemies, Iewes, Pagans, Here-
 tickes; and not so onely but still hath gay-
 ned by persecution. That is the greatest
 advantage, that true Christianity hath
 when it is persecuted; and then doth shee
 conquer, when her souldiers are slaine.
 Was the Protestants cause weakened, ei-
 ther in France, by their many outragious
 massacres; or in England, by their frequent
 sifiers; or in the Low Countries, by their
 great afflictions: If euer they prooue loo-
 sers, it is when they vniustly fight for pre-
 seruing it. Should the Papist Princes all
 muster

muster their forces, and wage the holy warre, whose Trumpet hath already sounded the alarm, they might perchance for a time eclipse the light of truth, put it out they neuer can. They may abate the visible number, but will make more true Professours. *Tertullians*, *Sanguis Martyrum est semen Ecclesie*, is a maxime, The bloud of true Martyrs is the Churches seeds-plot, if it be cast into the fire, or spilt by an vn-resisted sword. *Scioppius class. sacr.*

I could dwell in the contemplation of this strange husbandry; but that I may be suspected for digressing, and am yet to shew the *medium* betweene *disobeying* God, and *resisting* the King.

It is confessed there must bee no disobeying of God: That wee may not resist the King is prooued (as the occasion giues leaue) what then remains? *Preces & lacryme*, sollicite, beseech, earnestly pray for the reuerling of the Decree, *Hec sunt munimenta spiritualia, & tela diuina, que protegent*, This is the only shelter and fortresse, whither a Christian may betake himselfe

Hester 3. 16 in this tempest. Heere was *Hesters* and
 the Iewes refuge, when the Decree was
 gone out from *Ahasueros* for the destroy-
 ing of the Iewes. Hither fled the Apostles,
 when they were prohibited to preach
 Christ: *Alexander* of Constantinople, when
 command was giuen for the reestabli-
 shing of *Arius*; and *Ambrose*, when hee was
 eagerly prosecuted by *Iustina* in the cause
 of Arianisme. And these are *tela* too, and
diuina, weapons that fight from aboue a-
 gainst the fury of persecutours; not, as if
 by thee directed to reuenge (that is not
 warrantable) but approoued with God by
 the testimonies of his vengeance. By these
 was *Hamans* gallowes (appointed for *Mor-
 decai*) fitted for himselfe; by these on the
 day, when *Arius* should haue beene resto-
 red, did he sodainely perish; by these was
Iustina put to flight and executed. If these
 preuaile not, know that now is the time
 wherein God will make triall of thy faith
 to him, and loyalty to thy king. Both
 which must appeare in thy readinesse to
 vndergoe the intended affliction.

There

There is no *defensue resistance* allowed,
 vnlesse thy defence be such, (as *Liue* only ^{Lib. 3.}
 allots to subiects) *Scutum, non gladius*, the
 buckler of patience, not the sword, which
 is as ready to giue, as ward the blow. Hee
 that in this defence wounds his persecu-
 tor, is a rebellious *murtherer*, not a lawfull
executioner. Remember that he is still thy
 Prince, and since thy conscience may not
 yeeld to his command, shew thy selfe his
 subiect in yeelding to his punishment.
 For now thou mayest either die by liuing,
 or liue by dying: Thou hast Christs war-
 rant for it; *Hee that* (in such a case) *findeth*
his life shall loose it, and hee that looseth ^{Mat. 10. 39}
his life shall finde it; loose a temporall, finde
 an eternall, where he shall for euer
 raigne in the glory of tri-
 umphant Martyrs.

F I N I S.

